

# THE LITTLE UNITY.

✻ TENDER, ✻ TRUSTY ✻ AND ✻ TRUE. ✻

VOL. I.

CHICAGO, DECEMBER 16, 1881.

No. 18.

## BUDS IN THEIR WINTER OVERCOATS.

What a cold day it is! We must wrap up warmly if we go out of doors to-day. Even the trees, bare as they look, have put winter jackets on their buds—the buds which next spring will open and dress the trees in green. Just look at this big bud at the end of a horse-chestnut twig. You see that the outside is shiny and very sticky, so that it sheds the rain from its surface, and forms a rubber coat for the bud which keeps the leaves inside dry and comfortable. Now we will take off these outer leaves or scales, and notice, as we do so, that they are put on like shingles on a roof, so that the cracks between the inner leaves are covered by the outer ones.

Within, we find more leaves, but these are soft and white, packed quite closely together, and all covered with down. If we look still further in, we may find a pyramid of little white balls, which, when the warm spring sun shines on them, will grow and blossom out into the beautiful spikes of flowers which make our horse-chestnut trees in bloom look like Christmas trees covered with lighted candles.

So now you see—do you not?—what a fine winter overcoat this bud has—waterproof outside, with a lining of down.

You may open many other buds and you will find that they are all prepared to face the cold winter winds, and that they need not be afraid of Jack Frost, even when he puts on his most nipping air.

E. Q. S.

## HOW THE CLOTHES MOTH MAKES HIS CASE.

For over a fortnight we once enjoyed the company of the caterpillar of a common clothes moth. Its head is armed with a formidable pair of jaws, with which, like a scythe, it mows its way through thick and thin. But the case is the most remarkable feature in the history of this caterpillar. Hardly has the helpless tiny worm broken out of the egg, previously laid in some old garment of fur or wool, or perhaps in the haircloth of a sofa, when it begins to make a shelter by cutting the woolly fibres or soft hairs into bits, which it places at each end in successive layers, and joining them together by silken threads, constructs a cylindrical tube of thick warm felt, lined within with the finest silk the tiny worm can spin. The case is not perfectly cylindrical, being flattened slightly in the middle, and contracted a little just before each end, both of which are always kept open.

Now his case has grown uncomfortably small. Shall he leave it and make another? No housewife is more prudent and saving. Out come those scissor jaws, and lo! a fearful rent along each side of one end of the case. Two wedge-shaped pieces mend the breach; the caterpillar retires for a moment and reappears at the other end; the scissors are once more pulled out, two rents appear, to be

filled by two more patches or gores, and our caterpillar once again breathes more freely, laughs and grows fat upon horse hair and lamb's wool. In this way he enlarges his case till he stops growing.—“*Our Common Insects*.”—A. S. Packard, Jr.

## UNDER A STONE.

I have often thought what a chapter of natural history might be written on “Life Under a Stone,” so many of our smaller creatures take refuge there,—ants, crickets, spiders, wasps, bumble-bees, the solitary bee, mice, oads, snakes, newts, etc. What do these things do in a country where there are no stones? A stone makes a good roof, a good shield; it is water-proof and fire-proof, and, until the season becomes too rigorous, frost-proof, too.—“*Pepacton*.”—John Burroughs.

## WASTE IN ACTION.

### II.

KATE GANNETT WELLS.

One of the funniest mistakes of children is their certainty that they are busy because they are doing something. Ever so many older people have the same fancy. I know a school girl who says she is too busy to study, and a boy who says he has no time to black his boots. Some children have no time to do what they ought, but are never too busy to do what they like. The really busy people never lose time, and yet always have hours for fun, for they are not only “up to time, but beforehand.” Most little people do a great deal which results in nothing, or there is a waste in their actions; the whole power of their mind or body is not employed in the best way.

Did you ever watch a boy at a gymnasium? By his manner of looking important you would fancy he was going to perform great feats. He rushes at the flying rings, but has not grown accustomed, by repeated trials in small endeavors, for the big venture he wants to make, and down he goes, flat on his back.

Girls, and boys, too, spend a great deal of strength in dressing. They pull at the button so tightly that off it comes; their hair is brushed smooth in front, but the top-knot stands all on end; it takes them five minutes to make the back seam of the stocking go up in the right place. Did you ever see a slow boy tie his cravat, or a slow girl take the crimps out of her hair? You better sit down to watch them. The other end of the day is often wasted when children sit up so late that all they do is tired work,—and tired work means imperfect work (or waste in action again),—and then they dawdle into bed, and go to sleep slowly, dreaming of half a dozen unfinished things.



Being fussy is another kind of wasted action—it uses up time, strength and spirits. Fussy children are amusing to watch, for five minutes; after that they should stay by themselves and twirl their fingers till they have made up their minds to be sensible. They wear out their strength by their fidgetiness. Subtract that from the action itself, and you will see how little energy is required to do what had to be done. They not only tire themselves by inventing excuses for their want of prompt obedience, but fatigue other people, also, who, though weary, must persist in making them mind.

Even the act of eating can be accompanied with waste. I don't mean by hiding the crusts near the edge of the plate, but by not taking time to eat slowly, so that the food shall be properly digested. Children eat rapidly, then the dinner hurts them, and what ought to make them feel better is only a burden and a pain, and half their meals are wasted.

Cheating at games is all waste action. It takes more ingenuity to cheat than to be fair, and more time to think out ways of escape if discovered. Then the feeling of meanness that creeps all over one when he has thus misused his strength of mind or body in cheating! No wonder he is sulky and tired after he has beaten only through a shabby trick.

Careless reading of books, poor or good, is waste of one's self. Five minutes of a trashy book once a month is enough, as a vacation from solid reading, and LITTLE UNITY is sufficient for the entertaining reading in a fortnight! Silly books and constant stories weaken the mind.

Finally, some children want to wait till they can be old and famous, and say that then what they do they will do well; so they go through their early life half wasting it. Little things in themselves are not waste, but doing little and big things badly is waste of time and strength; and as any action takes time in which to perform it, and strength with which to execute it, you see what I mean by speaking of *waste in action*.

Polly Molly was not very strong, so she went to the Lift Cure. Her teacher urged her to be careful, lest she should hurt herself. "Oh," said Polly, "I am not a baby; I know what I can do, and what I can't do," and she tugged at a fifty-pound weight, lifted it a little bit, and the next day went to bed for a fortnight.

Paul Potter thought he could not wake up; being awake, he thought he could not dress himself; being dressed, thought he had no appetite; having eaten, thought he could not go to school; being there, thought he could not study, and came home to continue "fussing" all day, and at last fell asleep so really tired with fearing he could not do what he must do, that he woke up a different boy the next morning.

"What did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship God in their own way, and make other people do the same," was the reply.

It often happens that those of whom we speak least on earth are best known in heaven.

## THE LITTLE UNITY.

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### TALKING TIMES AND THINGS TO DO.

Sally came into our meeting all aglow with stirring accounts of the progress in Christmas-tree hangings. "You ought to see the pile of things we have already for the presents! The people over on Friendly street and Helpus place have sent so many toys, picture-books and bags of candy that there will be more than enough to go around, besides the clothing, and we mean to bring in a few more children." Meanwhile James was getting out his stamps and book, and while the girls talked and made more plans for Christmas, the boys gathered about James. "How nicely you have made your book!" "Jenny helped me finish it up. Do you think it will make any difference not being the same shape as those at the stores?" "I don't see why it should. There is one reason, which I will tell you soon, why it will be better. You have your own country first, I see, which is quite right. Rule your left hand page neatly with ink into squares one inch and a quarter in size. Put in each upper one the descriptions of what stamps appear in the column below it. For instance, on this page, which says 'Postage Stamps,' under its heading of 'United States,' put in the first square:

'1847 head; 5 ct. brown, 10 ct. black,'

numbering each kind as you describe it, and also a corresponding square below for the stamp. If you have never examined the printed books, and do not know the many kinds of stamps to describe, you can do so at a book store. Be sure to allow a space of several pages, more or less, between the countries, and when placing a stamp take care that each is in its proper place. If you do not have a very good one of a kind, stick it to its square lightly by one corner, or with a paper hinge, so if you get a better one you can exchange it easily. Let the page opposite, on the right, be left vacant, in which to write what you have to say about the stamps—any historical events connected with them or occurring during the years in which they were used. This is how your book improves upon those you buy. They have no space left for written items. In this way you make a small history yourself, and in doing it you add greatly to the interest of your book, as well as fix those events in history more firmly in your own mind. The pages for revenue stamps of your own country can also be made quite interesting in this way. You will have to read up for all this work; but if the home-made book contains real bits of information or illustration about the stamps that are in it, even though only a few countries are represented, and those incompletely, it will be greatly ahead of those more finely bound, containing more



stamps but less intelligence. It will have more of the genuine kernel of worth. Use whatever information you find at hand. Perhaps you will get it from the newspaper, learn it at school from your geography, or hear it where people are talking. A boy I knew was talking about his Holland page: 'This picture of the King of Holland, in the middle of the page, I cut from a paper. Harper's-Weekly has ever so many pictures one can use.' In the left hand upper corner he had put the flag, and in the right hand or northeast corner he had drawn a nice little map of Holland. Directly over the picture of the King was the King's arms. The lower part of the page had dates about the history of Holland and how they lost Belgium. Be content to fill your book slowly. It will be all the more valuable as you go along."

## SOME WINTER READING.

From The Ladies' Commission—No. 7 Tremont Place, Boston, Mass.

Winter is almost here, and the plants and animals are preparing for it in their different ways. The trees shed their leaves, and offer to the cold only their tough trunks and branches, and the animals either put on thicker fur or feathers, go southward to a warmer climate, or hide in some deep hole or den and sleep away the season they can not use. If you notice the animals who stay about in all the cold weather, you will see that they are more cunning and skillful in finding food and escaping from their enemies. The birds who fly south when the cold weather is just beginning, are the birds who sing most sweetly the next summer; while the jays, crows and sparrows, who stay all winter, have so much to do in finding food to keep them alive that their singing is anything but sweet. The animals—like the bears—who sleep all winter are dull, and, as they have no food, or but little, during their hibernation, as this winter-sleep is called, they come out in the spring very thin and hungry.

Most of you children must wrap up warmly and endure our cold winter. You can not all go South, even if you would like to go, and you would lose much beauty and pleasure if you did, having in exchange only another "summer" rather different from ours. You can not sleep all winter, either, fortunately, so you will want to have something to read to prepare you for "outdoors" next spring. I have here a list of books which will give you much pleasant reading, and tell you many things you will like to know—facts for which you have been searching, perhaps. Those marked with a star are for older boys and girls, but not necessarily for "grown up" people. I hope you will enjoy them all:

"Insect Lives,"	Julia P. Ballard.
"Half Hours with Insects,"	Prof. A. S. Packard.
"Our Common Insects,"	Prof. A. S. Packard.
"Who Was the First Architect?"	
"The Butterfly Hunters,"	Miss H. S. Conant.
"Seaside Studies,"	Mrs. and Prof. Alex. Agassiz.
"Ocean Wonders,"	Damon.
"A Year at the Shore,"	Gosse.
"*Glaucus,"	Chas. Kingsley.
"Curiosities of Natural History,"	Buckland.
"Marvels of Creation,"	
"*Singular Creatures,"	Mrs. Cupples.

(This list continued in next number.)

## CHILDREN'S FAIR.

A few girls from ten to fourteen years old, the same ones who were of a certain "Charity Club," of which mention was made in this paper, August 16, have lately held a very successful Fair in the ladies' parlor of Unity Church. They began to work for it in a small way before the summer vacation, and as the articles finished grew in number, the interest increased, and other girls joined, even parents and friends contributing pieces of work, besides help and advice for the final arrangements. It was held the first week in November, and as the schools were then in session, it was opened at 3 P. M., continuing that afternoon and evening only. They realized about \$300, which was to be given to the Industrial School in the north part of the city. It was for this school, you may remember, that the work of the former "Charity Club" was done. How much good this money from the Fair will do, you will better see when in our next issue of LITTLE UNITY you read a brief history of the Industrial School itself.

This is just the time of year for fairs, and we hear of them from all points where our children correspondents are at work. One seldom comes away from such places without several additions to his store of presents for Christmas, besides the double satisfaction of knowing that the money spent for them is used to further some good and special purpose in which he is interested.

A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life.—Milton.

Learning hath gained most by those books which the printers have lost.—Thomas Fuller.

The wise and active conquer difficulties by daring to undertake them.—Rowe.

## "Unity" Sunday School Lessons — Series XI.

### TALKS ABOUT THE BIBLE.

BY NEWTON M. MANN.

The References in this Series of Lessons are to the Bible itself, and to "A Rational View of the Bible," by the present writer, pp. 200. 50 cts. For sale by the Colegrove Book Co., Chicago, and by the publisher, Charles Mann, Rochester, N. Y. References to this book are made by the abbreviation R. V. B. Other works therein referred to will be of great service to the older classes.

### LESSON XI.

#### RUTH—JONAH.

(Read these two little books and R. V. B., pp. 88-93.)

GOLDEN TEXT.—"Entreat me not to leave thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Ruth I: 16.

The date of these two books cannot be given with entire confidence. They afford, however, illustrations easy to understand of the methods which are now applied to fix the probable date where certainty is out of the question.

#### I. RUTH.

This charming story of primitive country life you have doubtless read with pleasure. Let me see that you remember the main points. In what age is plot of the story laid? (See margin, and X: 17.) Of what race were Naomi and her husband? Where did they go to live? (I: 2.) What happened to the husband? What did the two sons then do? (4.) Observe that Ruth was a Moabite, married to an Israelite. When her



sons died, what did Naomi do? Did her daughters-in-law set out with her? Which one remained with her? When they got to Bethlehem, what labor did the younger woman go about? How did her fidelity to Naomi strike the rich farmer? (II: 11.) What good fortune soon came to Ruth? (III-18; IV-10.) What famous great-great-grandson did she have? (IV: 17.)

## II. MARRYING A FOREIGNER.

The peculiar features about this story are, that the principal character is a Moabite; that she is twice married to an Israelite; that Providence smiles upon the proceeding, and she becomes mother, in the fourth generation, of Israel's greatest hero. Do you remember what Ezra did in the case of the Jews who, remaining in Judea during the Chaldean captivity, had taken foreign wives? (Ez. X: 11, 17, 44.) Have you thought of the hardship which that wholesale divorce must have caused? Ezra was armed with full authority, and no one could openly resist his hard decree; but we know there were some of the husbands who did not approve of it, and preferred banishment to obedience. (Ez. X: 15.) Do you not think that some one of the aggrieved, or some one of their sympathizers, would be likely to write a book which would, indirectly, be a rebuke to these proceedings? Is not *Ruth* just the book to serve this purpose? Observe that the writer paints the foreign woman quite as good as any native,—a rare and devoted creature, who, though poor, was worthy to be the wife of the noblest Israelite, and the mother of a line of kings. Does not the story read as though it was intended to nurture a sentiment in opposition to Ezra's exclusiveness? If this surmise is correct, about what year must it have been written?

## III. JONAH.

This is another story that always interests children. They generally think it a funny book, but the funniest thing about it is that it should ever have been taken for actual history. The fish affair is enough to show that it was never intended to be understood as a narrative of facts. It is a kind of Jewish novel, written for the purpose of teaching some moral lesson, just as *Ruth* was. You know the story; give an outline of it. Of what time is it told? What references in other parts of the Bible to a prophet by this name? (2 Kings XIV: 25; Matt. XII: 39, 41; Luke XI: 29, 30.) The New Testament references do not necessarily imply that it was then regarded as a true story. Jonah and the whale are there used as a symbol, as we might speak of Hiawatha and the sturgeon, perhaps. The mention in Kings gave the writer the name for his hero, or rather, his victim. It was a favorite method of the Jewish story tellers to take some obscure prophet, barely mentioned in the older books, and weave a fiction about him. Of this we shall have another instance in the next lesson.

## IV. PURPOSE OF THE BOOK.

Mark, now, what this book teaches. With what city is it concerned? But was not that a foreign city? Had it even been friendly to Israel, so that a Jew might naturally have some regard for it? (2 Kings XV: 29; XVII: 6; XVIII: 11; XIX: 10, 11. See, also, Is. X: 12; Mic. V: 6; Zeph. II: 13; Nahum.) According to this book, then, God cared for these despicable foreigners. He sent to Jonah to warn the city. (I: 2.) He brought him to grief because, with Jewish prejudice, he did not want to go. (I: 3-17.) Again God directs him to go to Nineveh. (III: 2.) So he goes and prophesies the destruction of the city. (III: 3, 4.) When the people repent, is this Jew willing that they should be forgiven? (IV: 1.) Is it not the clear purpose of the writer to make Jewish exclusiveness look small and mean? The time that would especially call for such a writing was that of Ezra and Nehemiah.

## V. A NOBLE PROMISE.

These two books, and especially *Jonah*, are the first strong indications that the Jewish religion was becoming too large to be confined to the Jewish race. Jonah is referred to in the New Testament as a "sign." Is the book not a sign of something more than is there noted? Does it not point to Christ more surely than any Messianic prophecy? Is it not a plain sign of the coming proclamation of Israel's faith to all the world?

## LESSON XII.

### DANIEL.

(Read R. V. B., pp. 107-122; *Daniel*; 1 and 2 *Maccabees*.)

**GOLDEN TEXT.**—They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever. Dan. XII: 3.

## I. SCENE OF THE STORY.

Where is the scene of this book laid? Who is the principal character in it? Have we any mention of a person by this name elsewhere? Ezek. XIV: 14; XXVII: 3.) Is it not strange, if the book of Daniel is historical, that we hear no more in *Ezekiel* of a person who cuts such a great figure in Babylon? Give an outline of the story of Daniel.

## II. NATURE OF THE BOOK.

Does this book read to you like fact or fiction? Does it seem to be history, written at or near the time of the events it relates, or a story told of a long preceding time? According to Lesson III, what indication is afforded on this point by the presence of big stories in a book? Do the stories in *Daniel* seem extravagant? The captive Jews being admitted to posts of honor in Babylon (I: 3, 19, 20; II: 48, 49; VI: 2, 3); receiving the worship of the king, (II: 46), who shortly has them bound and thrown into a furnace (III: 20), where they receive no harm, (25.) Daniel is thrown to lions, and stays over night with them in perfect safety (VI: 16-23), although they were of the fiercest (24.) Incidents of this sort belong only to works of the imagination. It is believed that this book was written as late as 165 B. C. In this view *Daniel* becomes a beautiful study, full of curious interest.

## III. PURPOSE OF THE BOOK.

The prophets of the captivity—who were they?—had foretold a return to Jerusalem, and wonderful prosperity there. (See many chapters of the second Isaiah and Ezekiel.) Jeremiah had set the time—how many years? (Jer. XXV: 11, 12; XXXIX: 10.) But only a feeble remnant came back within that time. For four hundred years the Jews had been waiting to see the glories promised by the prophets of the exile. At last a great general arose, named Judas Maccabæus, whose wonderful achievements revived the hope that the day of Israel's redemption was at hand. (R. V. B., pp. 109, 110: 1 Macc. III-V.) The prophetic spirit revived, and the book of Daniel was written to arouse the Jews to a final struggle for independence.

## IV. THE FIGURING.

The Jews had remained in captivity to one power and another, although they had returned to Jerusalem. Now, at last, Judas Maccabæus was going to put an end to the captivity and fulfill the predictions of the prophets. But the time had gone far beyond seventy years—how far, reckoning the captivity as beginning (2 Kings XXIV: 14.) 604 B. C.? Jeremiah meant something else when he said seventy years, and the writer of Daniel works it out in the 9th chapter. Seventy week-years, or seven times seventy years, it is, (ver. 24.) How many years is that? And to what date does it bring us? But 114 B. C. was too far off, and so the writer figures it down in verse 25. "Seven weeks" (forty-nine days, i. e. forty-nine years) from 604 B. C. to Cyrus, and "three score and two weeks" (four hundred and thirty four days, i. e. four hundred and thirty-four years) to another anointed one, or "Messiah." What year does this bring us to—four hundred and thirty-four years after 604 B. C.? At that time (ver. 26,) this anointed one (high-priest) was to be cut off. What high-priest was killed that year? (2 Macc. IV: 32-38.) By adding the seven weeks to Cyrus, and the sixty-two weeks to Onias, by which arrangement seven weeks are got rid of, the writer has sixty-nine weeks used up at the date 170 B. C. One week (i. e. seven years) more, and the end of trouble would come. How are the events of these seven years described? (IX: 26, 27.) If the book was written in 165 B. C., these events had but just transpired. Who was the prince spoken of? (R. V. B., p. 107; 1 Macc. I: 20.) What was the "covenant confirmed with many for one week," i. e., seven years? (1 Macc. I: 41-43.) How did he "cause the sacrifice and oblation to cease"? (Ibid. 44, 45.) What was the "over-spreading of abominations"? (Ibid. 46-61.) How many days after this decree of Antiochus before the end of these troubles should come? (Dan. XII: 11.) Judas Maccabæus actually entered Jerusalem in triumph at about that time.

## V. GREAT EXPECTATION.

The writer had visions of great things to come to the Jews through the victories of Maccabæus. (VII: 18, 27; XII: 1.) There was even to be a glorious resurrection of the dead. (XII: 2.) Were these expectations realized? (R. V. B., p. 118.)

## VI. KNOWS HIS OWN TIME BEST.

Writing from so late a date, the author not unnaturally shows an imperfect acquaintance with the earlier history. He makes Belshazzar directly succeed Nebuchadnezzar, (IV: 37; V: 1.) when, in reality, there were four Chaldean kings between them. Who really overthrew the Babylonian Empire? But how does this writer have it? (V: 30, 31.) His pictures of affairs in his own time are correct and forcible. (XI: 5-45.) Who was the "king of the south"? (1 Macc. I: 18.) Who the "king of the north"? (Ibid. 10.) Compare the whole account with 1 Maccabees I.

## VII. THE YOUNGEST BOOK.

And so we end these Lessons with the latest written of the Old Testament books. It stands in your Bible right next before one of the very oldest. Let us hope that we have at least learned to discriminate better than they who arranged the books in their present order.